

Deuteronomy 16 - Thursday, September 15th, 2011

(1) "Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. (2) Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to put His name.

- Moses reiterates the observing of the Feast of Passover in the month of Abib, only now it was to be in the place where the Lord puts His name.
- Instead of sacrificing the Passover lamb in their home before the Exodus out of Egypt, they would now do it in the Tabernacle, then the Temple.
- Notice the place is where the Lord chooses to put His name. This is interesting for a number of reasons not the least of which is it may be literal.

- Those of you who were with us in our study through the book of Numbers, may recall the significance of the Lord putting His name on a place.

Numbers 6:22-27 NKJV And the LORD spoke to Moses, saying: (23) "Speak to Aaron and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them: (24) "The LORD bless you and keep you; (25) The LORD make His face shine upon you, And be gracious to you; (26) The LORD lift up His countenance upon you, And give you peace." ' (27) "So they shall put My name on the children of Israel, and I will bless them."

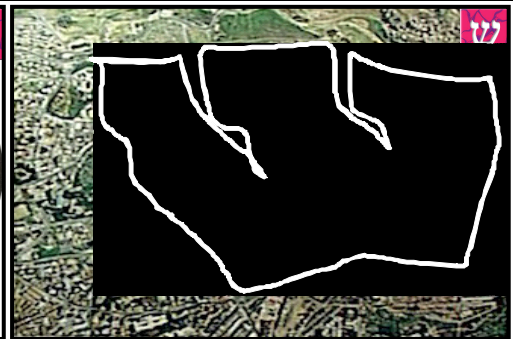
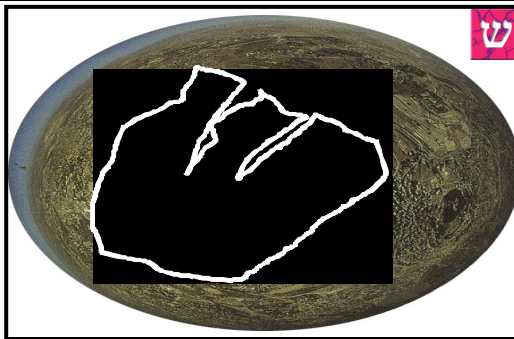
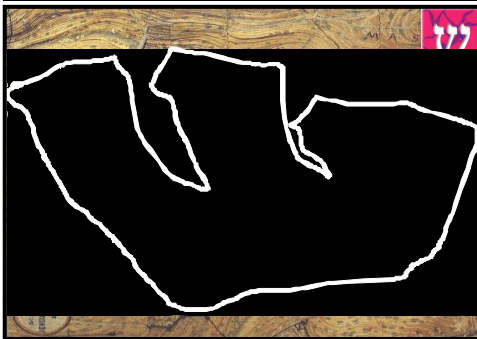
- This is what's been called the "Aaronic blessing." Every time the Israelites assembled at the Tabernacle, Aaron would pronounce this blessing.
- What's interesting about this blessing is that God would put His name on the children of Israel and bless them by virtue of its pronouncement.
- This is how it is today in the Middle-Eastern culture. God's name is considered the highest blessing that you can ever pronounce on someone.
- In addition to God putting His name on the children of Israel, He has also chosen to put His name on a literal place forever in Jerusalem.

- **2 Chronicles 6:6a** But I have chosen Jerusalem, that my name might be there;
- **2 Chronicles 12:13b** ...he (Rehoboam) reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there.
- **2 Chronicles 33:7b** ... in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:
- **2 Kings 21:4b** ... In Jerusalem will I put my name.

One commentator wrote; "It is generally accepted that Job is the oldest book in the Bible. It is commonly accepted that Job lived during the patriarchal age, and possibly even predated Abraham. For Job a common title for God was 'El Shaddai'."

Adam Clarke in his commentary wrote: "El Shaddai, I am God all-sufficient; from shadah, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually."

Pastor J. Mark Martin of a Calvary Chapel in Phoenix Arizona had this to say; "The Hebrew letter "Shin" is used by the Jews as the abbreviation for the name "El Shaddai". The "Old City of Jerusalem" resembles the shape of the "Shin" making it possible that God Almighty literally put His name in Jerusalem.



(3) You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *that is*, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life. (4) And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until morning. (5) "You may not sacrifice the Passover within any of your gates which the LORD your God gives you; (6) but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. (7) And you shall roast and eat *it* in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents. (8) Six days you shall eat unleavened bread, and on the seventh day there *shall be* a sacred assembly to the LORD your God. You shall do no work *on it*.

- Moses now rounds a corner and goes from the Feast of Passover to the Feast of Unleavened bread which were in concert with each other.
- For anyone interested in this, we did an in depth study of the seven feasts of Israel back when we were in chapter twenty-three of Leviticus.

| REFERENCE | FEAST | FULFILLMENT |
|----------------------|------------------|----------------------------|
| (Leviticus 23:5) | Passover | The Crucifixion |
| (Leviticus 23:6-8) | Unleavened Bread | The Burial |
| (Leviticus 23:9-14) | First-Fruits | The Resurrection |
| (Leviticus 23:15-22) | Pentecost | The Church Age |
| Leviticus 23:23-25) | Trumpets | The Rapture of the Church |
| (Leviticus 23:26-32) | Day of Atonement | The 2 nd Coming |
| (Leviticus 23:33-43) | Tabernacles | The Kingdom Age and Heaven |

- Be that as it may, this second feast was a prophetic picture of Christ's sinlessness and burial, subsequent to the Passover or Crucifixion.

(9) "You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain. (10) Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.

- Here, Moses recounts the observance of the Feast of Weeks, which is also known as the Feast of Pentecost which comes after the First Fruits.
- They were to count seven weeks, or seven Sabbaths, adding up forty-nine days, then it was celebrated the first day of the week, the fiftieth day.
- This is why it's called the Feast of Pentecost, "pent" means "five," or in this case fifty. This is a prophetic picture of the birth of the Church age.

(11) You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide. (12) And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

- It's important to understand that this particular feast was an opportunity to offer thanksgiving to the Lord, as opposed to a sacrifice to the Lord.
- In other words, when the harvest came in, the Israelites would present a grain offering to the Lord by waving two loaves of "leavened bread."
- This particular feast is most fascinating because it's the last one to be fulfilled, which was on the day of Pentecost in the second chapter of Acts.

- The prophetic parallels between the Israelites then, and us as the church now, are profound, in that they speak of and point to Jesus the Christ.
- The two loaves were brought together just as the two tablets of the law showing us our sin were brought together, and fulfilled by Jesus Christ.
- The two loaves were also brought together just as two peoples the Jews and Gentiles were brought together birthing the church of Jesus Christ.

- The Israelites waved two leavened loaves up, down, left, then right in the shape of a cross, just as Jesus paid for our leaven/sin on the cross.
- Fifty days after leaving Egypt, the Israelites arrive at Mt. Sinai just as fifty days after the resurrection the disciples tarry at Mt. Zion on Pentecost.
- The Israelites, with fire hear the tongue of the Lord, when Moses came down with the law just as there were tongues of fire that came down.

- Moses came down breaking the tablets because of their sin just as forgiveness came down for breaking the law because Jesus paid for our sin.
- When the law came down 3,000 of them died that day just as when the Holy Spirit came down 3,000 of them were saved/harvested on that day.

Exodus 32:28 NIV The Levites did as Moses commanded, and that day about three thousand of the people died.

Acts 2:41 NIV Those who accepted his message were baptized, and about three thousand were added to their number that day.

- There's even more to this feast as it relates to the gleaning from the harvest, which is yet another prophetic picture of Christ as our redeemer.

Leviticus 23:22 NIV "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the LORD your God."

- The first cut at harvest was to be short of all their fields so the needy to glean a second time, just as we all fall short and need the second birth.
- The poor and needy would then come and gather during this harvest, just as Jesus will soon come and gather us; redeem us, at this harvest.
- This picture is so beautifully painted on the canvass of the book of Ruth, when she meets Boaz, the Lord of the harvest, and kinsman redeemer.

| NAOMI AND RUTH | JEW AND GENTILE |
|---|--|
| Ruth 1:19 So the two women went on until they came to Bethlehem. | The Jews when celebrating this "Feast of Harvest" read the book of Ruth about Naomi a Jew and Ruth a Gentile. |
| Ruth 2:2-3 Naomi said to her, "Go ahead, my daughter." 3 So she went out and began to glean in the fields behind the harvesters. As it turned out, she found herself working in a field belonging to Boaz, who was from the clan of Elimelech. | Ruth meets Boaz, (Lord of the Harvest), Elimelech's brother (Naomi's deceased husband). Deut. 25:5-12 allowed Boaz to fulfill the kinsman law of redemption, buy the field, and marry the Gentile bride of this man's son, to carry on the name. |
| Ruth 4:13 So Boaz took Ruth and she became his wife. Then he went to her, and the LORD enabled her to conceive, and she gave birth to a son. | The field (world) is bought by the next of kin, (Jesus became a man next to us, Kins-man), because he so loved the bride. Out of this love for the bride a son is born. |
| Ruth 4:14 The women said to Naomi: "Praise be to the LORD, who this day has not left you without a kinsman-redeemer. May he become famous throughout Israel!" | Boaz (Jesus) is the Kinsmen Redeemer who so loved Ruth that He gave her a son so she would not be left without the seed keeping the name throughout life. |
| Ruth 4:16 Then Naomi took the child, laid him in her lap and cared for him. 17 The women living there said, "Naomi has a son." And they named him Obed. He was the father of Jesse, the father of David. | This child is now embraced in the lap of Naomi (Jews), and Ruth (Gentile Bride) isn't seen again in the scriptures (rapture). The Son was Obed, David's Grandfather, and the line from which Jesus would be born in Bethlehem. |

- This is so fascinating because there's a time line of about four months between the "Feast of the Harvest" and the "Feast of the Trumpets."
- The time between Pentecost and Trumpets is significant as its harvest time in Israel, which means that it's now harvest time in the church age.
- This harvest time, timeline, of the church age will be up until the final gathering when the fullness of the Gentiles has come in, (Romans 11:25).

(13) "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. (14) And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your gates. (15) Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

- Moses now goes from the Feast of Harvest to the Feast of Tabernacles, which is actually the seventh and last of the seven feasts of Israel.
- The question is, why does Moses only record three of the seven Feasts, and not all seven. I believe it's because of what they have in common.
- These three feasts celebrate and commemorate, God's deliverance and provision, in the Exodus, at the harvest, and through the wilderness.

(16) "Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed. (17) Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you. (18) "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. (19) You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. (20) You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you. (21) "You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the LORD your God. (22) You shall not set up a sacred pillar, which the LORD your God hates.

- Chapter sixteen ends with Moses warning them against being stingy, (empty handed), against bribery, against partiality, and against idolatry.
- Simply put, God hated it, and they were not to have anything to do with the practices of the Canaanites once they entered the Promised Land.
- The take away from this chapter is that God is looking for every reason to bless us, put His name on us, so there's no reason to not bless us.